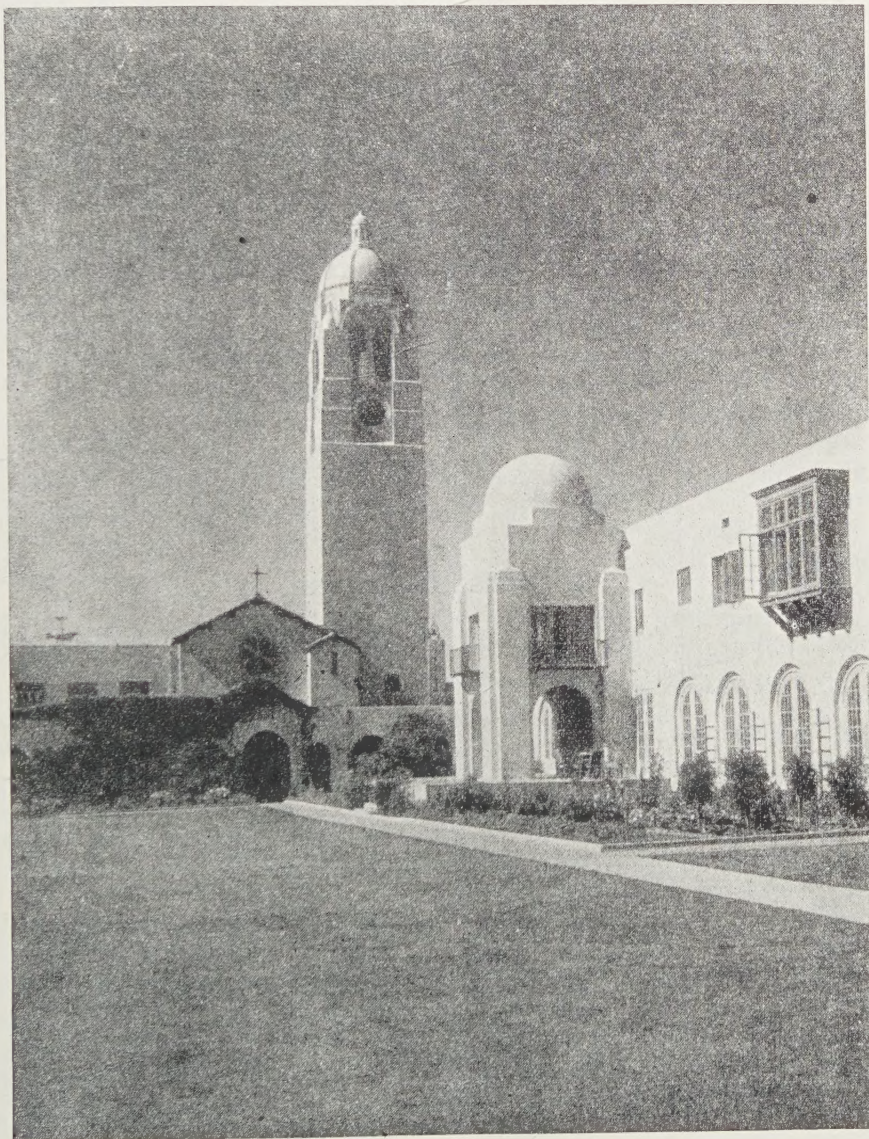


The Living Church



CHAPEL, THE BISHOP'S SCHOOL, LA JOLLA, CALIFORNIA

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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Church Kalendar



JULY

8. Sixth Sunday after Trinity.
15. Seventh Sunday after Trinity.
22. Eighth Sunday after Trinity.
25. St. James. (Wednesday.)
29. Ninth Sunday after Trinity.
31. (Tuesday.)

KALENDAR OF COMING EVENTS

JUNE

- 21-July 27. Olympia Summer Conference.
- 30-July 13. Kanuga Lake Junior Camp.

JULY

- 7-13. Marquette Summer Conference.
- 8-14. Long Island Young People's Conference.
- 9-21. Lake Tahoe Summer School.
- 12-16. Church Unity Conference of Society of the Companions of the Holy Cross at Adelynood.
- 14-28. Kanuga Lake Clergy and Laity Conferences.
- 16-27. Evergreen Rural Church Work Conference.
- 30-August 10. Evergreen Church Workers' Conference.

CATHOLIC CONGRESS CYCLE OF PRAYER

JULY

16. St. Luke's, Fort Madison, Iowa.
17. St. Matthias, Los Angeles, Calif.
18. Annunciation, Philadelphia, Pa.
19. Mission of the Resurrection, Baguio, P. I.
20. St. Alban's, Gtn., Philadelphia, Pa.
21. St. Andrew's, Hopkinton, N. H.
- Community of the Transfiguration, Glendale, Ohio.

IF YOU CANNOT bring the common things of your life to God in your prayers, the probability is that there is something wrong. You should be able to pray about these things that fill your life day by day and feel that they can be included in your general service of Almighty God.

—The Bishop of Colombo.

Clerical Changes

APPOINTMENTS ACCEPTED

BEASLEY, REV. REVERE, deacon, to be assistant to the Rev. Oscar Meyer, priest in charge of the work in Warren County, N. J. (N'k.). Effective September 1st.

LANGLEY, REV. WILLIAM H., Jr., formerly rector of St. Mary's Parish, South Portsmouth, R. I.; to be rector of St. Mark's Church, Louisville, Ky., effective September 16th. Address, 200 Kennedy Place.

MEYER, REV. OSCAR, formerly rector of Christ Church, Newton, N. J. (N'k.); to be priest in charge of the work in Warren County which includes the churches in Belvidere, Phillipsburg, Washington, Delaware, and Hope, N. J. (N'k.). Address, Belvidere, N. J. Effective September 1st.

POTTE, REV. VINCENT FOWLER, formerly rector of St. George's Church, Philadelphia; to be vicar of St. Mary's Chapel of St. Mark's Church, Philadelphia, Pa. Address, 1625 Locust St.

NEW ADDRESSES

BRICKMAN, REV. CLARENCE W., formerly 22 Johassy St.; 230 Locust St., Fairmont, W. Va.

FLETCHER, REV. ROBERT C., formerly 1910 So. 12th Ave.; 319 Broadway, Homewood, Birmingham, Ala.

KNIGHT, REV. E. E., formerly 53 Arlington St., Chicopee Falls, Mass.; after July 1st, 287 Broadway, Kingston, N. Y.

SUMMER ACTIVITIES

FOUST, REV. ROSCOE THORNTON, chaplain U. S. M. A., West Point, N. Y., will be listed for the summer as follows: July 16-31, Pleasant Pond, Somerset Co., Maine; August 1-31, priest in charge of the Chapel of All Angels, Twilight Park, Haines Falls, N. Y.

NEWKIRK, REV. CHARLES D., priest in charge of St. Andrew's Church, Syracuse, N. Y. (C.N.Y.), is chaplain at Camp Awosting, Minnewaska, N. Y., during July and August.

DEGREES CONFERRED

HARVARD UNIVERSITY—The degree of Doctor of Laws was conferred June 21st upon CHARLES C. BURLINGHAM, of New York.

UNIVERSITY OF ROCHESTER—The degree of Doctor of Music was conferred recently upon LEO SOWERBY, organist and choirmaster of St. James' Church, Chicago.

UNIVERSITY OF THE SOUTH—The degree of Doctor of Divinity was awarded at the recent commencement to the Rt. Rev. R. E. GRIBBIN, S.T.D., Bishop of Western North Carolina; the Rev. KARL MORGAN BLOCK, D.D., rector of St. Michael and St. George's Church, St. Louis; the Rev. WILLIAM S. SLACK, rector of St. James' parish, Alexandria, La.; the Rev. VALENTINE HUNTER SESSIONS, rector of St. Mary's Church, Bolton, Miss. The degree of Doctor of Civil Law was conferred upon ERNEST FARNESTOCK, M.D.; JOHN POTTS, M.D., Fort Worth, Tex.; BENJAMIN F. CHEETHAM, Major-General, U. S. A., Retired, Stratford, Va. (Awarded 1930); ARTHUR T. PRESCOTT, Baton Rouge, La. The degree of Doctor of Music was conferred upon Miss MARION ROUS, New York City.

ORDINATIONS

PRIESTS

ALBANY—In the Cathedral of All Saints, Albany, June 24th, Bishop Oldham ordained to the priesthood the Rev. ALEXANDER A. FRIER and the Rev. ERNEST MERTON HOYT. The Rev. Mr. Frier was presented by the Rev. Jerrald C. Potts, rector of St. Mark's Church, Hoosick Falls, who also preached the sermon, and the Rev. Mr. Hoyt was presented by the Very Rev. C. S. Lewis, S.T.D., dean.

Mr. Frier continues on the staff of the Cathedral and in charge of St. Alban's Mission, Albany, and Mr. Hoyt is in charge of Zion Church, Colton.

CUBA—The Rev. ROMUALDO GONZALEZ AGUIEROS was ordained to the priesthood in the Cathedral Church of the Holy Trinity, Havana, June 17th. Archdeacon Townsend presented the ordinand and also preached the sermon. The Rev. Mr. Gonzalez Aguieros will be canon missionary while becoming acquainted with the field.

FOND DU LAC—The Rev. FREDERICK W. EBERLEIN was advanced to the priesthood by Bishop Weller, retired Bishop of Fond du Lac, in the Church of the Intercession, Stevens Point, Wis., June 24th. The ordinand was presented by the Rev. Harold G. Kappes, and will act as curate at the Church of the Intercession, and as vicar in charge of the Church of the Ascension, Merrill, Wis. The Very Rev. E. J. M. Nutter preached the sermon.

MARYLAND—The Rev. ALBERT CORNELIUS CHEETHAM was advanced to the priesthood in All Saints' Church, Reisterstown, by Bishop Helfenstein of Maryland June 24th. The Rev. C. Randolph Mengers presented the ordinand and the Rev. Lewis O. Heck preached the sermon. The Rev. Mr. Cheetham is rector of All Saints' Church, Reisterstown, Maryland.

NORTH CAROLINA—The Rev. FRANK EASTON PULLEY was ordained priest by Bishop Penick of North Carolina in St. Paul's Church, Louisburg, June 21st. The Rev. Theodore Partrick, Jr., preached the sermon. The ordinand, presented by the Rev. Thomas S. Clarkson, becomes priest in charge of St. Paul's Church, Louisburg, St. James', Kittrell, and St. John's, Wake County. Address, Louisburg, N. C.

VIRGINIA—The Rev. ROBERT H. THOMAS was advanced to the priesthood by Bishop Tucker of Virginia in the Church of St. John the Baptist, Ivy Depot, June 25th. The Rev. Robert F. Gibson, D.D., presented the candidate and the Rev. H. E. Batcheller preached the sermon. The Rev. Mr. Thomas will be minister of Trinity Parish, Louisa County, Va. Address, Mineral, Va.

DEACONS

DALLAS—SYDNEY A. TEMPLE, Jr., was ordained deacon by Bishop Moore of Dallas in St. Matthew's Cathedral, Dallas, Texas, June 11th. The Rev. Edward S. Barlow presented the candidate; the Very Rev. George R. Wood preached the sermon; the Rev. Edward C. Lewis read the litany; and the Rev. L. W. Thaxton acted as master of ceremonies.

EAST CAROLINA—JOHN WILLIAM HARDY was ordained deacon by Bishop Darst of East Carolina, in Holy Innocents' Church, Seven Springs, N. C., June 17th. The candidate was presented by his rector, the Rev. A. C. D. Noe, and the sermon was preached by the Bishop. The Rev. Mr. Hardy will assist at St. David's, Creswell, St. Andrew's, Columbia, and Galilee Mission, Lake Phelps.

NORTH CAROLINA—DAVID WATT YATES was ordained deacon by Bishop Penick of North Carolina in St. Peter's Church, Charlotte, N. C., June 20th. The candidate was presented by the Rev. William H. Wheeler and will be assistant at Calvary Parish, Tarboro, and associated missions. The Bishop preached the sermon.

PENNSYLVANIA—FRANK H. MOSS, Jr., was ordained deacon by Bishop Taitt of Pennsylvania in St. Asaph's Church, Bala, June 17th. The candidate, a graduate of the Virginia Theological Seminary, was presented by the Rev. Richard T. Lyford who also preached the sermon. The Rev. Mr. Moss will start for Japan within a few days to serve as a missionary under Bishop Binsted in the Missionary District of Tohoku.

PHILIP HUMASON STEINMETZ was ordained to the diaconate by Bishop Taitt in St. Paul's Church, Elkins Park, June 17th. The candidate, who was presented by his father, the Rev. Philip J. Steinmetz, S.T.D., is a graduate of the Philadelphia Divinity School and has been appointed to serve as assistant to his father at St. Paul's Church.

UPPER SOUTH CAROLINA—WILLIAM WALLACE LUMPKIN was ordained deacon by Bishop Finlay of Upper South Carolina in Trinity Church, Columbia, S. C., June 16th. The candidate, presented by the Rev. H. D. Phillips, is locum tenens at the Church of Our Saviour, Rock Hill, S. C. The Rev. Moultrie Guerry preached the sermon.



EDITORIALS & COMMENTS

Convention City

WHEN the General Convention of the Church meeting at Denver in 1931 received an invitation to hold its 1934 session in Atlantic City, there were not a few members of both Houses who were skeptical as to the advisability of so doing. There was a rather widespread feeling that Atlantic City was too much of a carnival place for a dignified Church synod such as this. Indeed the House of Deputies definitely voted to reject the Atlantic City invitation and to accept one from Minneapolis in its place. The House of Bishops, however, selected Atlantic City and after conference the House of Deputies receded from its original position and concurred in accepting that invitation.

As we recall the discussions at Denver, the argument in favor of Atlantic City that carried the most weight was that the splendid new auditorium in that city would make it possible to have all meetings and exhibits under the same roof. In previous General Conventions there has been a considerable amount of inconvenience owing to the fact that the House of Bishops had to meet in one place, the House of Deputies in another, and the Woman's Auxiliary in still a third, often at considerable distances from one another. Atlantic City seemed to be one of the few places where this difficulty could be obviated, and unless we are greatly mistaken that supposed fact was virtually the determining influence in the selection of the place of meeting for the 1934 Convention.

It now develops that any hope for a General Convention unified under one roof must be abandoned. Present arrangements for the Convention to be held next October provide for the meeting of the House of Deputies in a ballroom on the second floor of the Convention Hall, while the House of Bishops is to meet at Haddon Hall, approximately a mile north, and the Woman's Auxiliary at the Chelsea Hotel, approximately half a mile south of that point. As to the exhibits, a limited number of non-commercial ones are to be held in the Convention Hall, where the House of Deputies will meet, but no provision whatever has been made for the commercial exhibits, which in past Conventions have been among the most interesting and valuable features.

Anyone familiar with Atlantic City knows that the only method of transportation along the board-walk is by foot. To go from one point on the board-walk to another by automobile or taxicab necessitates taking a round-about course that often consumes more time and energy than walking. A motor corps, such as the one that rendered such efficient service in Denver, would be virtually useless in Atlantic City.

It is naturally a disappointment to find that the three deliberative bodies of General Convention will not have the advantage of meeting under one roof as had been hoped, or even as close together as has been the case in most previous Convention years. Instead of being more unified than heretofore, apparently the General Convention will be strung out in a line extending a mile and a half, with all kinds of ballyhoo distractions such as carnival halls, fortune tellers, sand artists, and auction sales in between.

BUT one of the most disappointing features of the General Convention plans is the lack of provision for commercial exhibits. It will be seen at once that *THE LIVING CHURCH* is not a disinterested party in this matter, for included in the category of commercial exhibits is the Church press and the book store that has been maintained at recent General Conventions by our publishers, the Morehouse Publishing Company. Other exhibits falling in this category are those of manufacturers of ecclesiastical goods, stained glass windows, prayer desks, crucifixes, vestments, Church school supplies, and so on. Commercial though they may be (that point is certainly arguable in some cases, such as the Church press) these displays and exhibits are really a very valuable part of General Convention.

At the triennial General Convention and the many meetings of Church organizations that cluster about it, thousands of Church people are gathered from all parts of the country and from the overseas missionary districts. Some of these, indeed, come from the large cities in which they have the opportunity of visiting Church book stores, ecclesiastical art studios, and the like, whenever they wish, but by far the majority of

them come from places where no such stores are to be found. Particularly in a liturgical Church such as ours, the exhibitors of artistic and symbolic Church goods and the publishers of religious books render a real service to the Church when they make these things available for the inspection of Church people at large gatherings of all kinds and especially at General Convention.

At Atlantic City, however, commercial exhibitors—and again let us point out that this term does not mean simply business opportunists in a category with the hot dog merchants who are to be found at all gatherings of crowds, religious or secular, but rather individuals and firms whose work is closely allied to the progress of the Church—are left to shift for themselves under exceptionally discouraging circumstances. The committee on arrangements has appointed no sub-committee to coöperate with commercial exhibitors, and applications made by them for space have been turned down with word that they will simply have to do the best they can for themselves.

Frankly, this does not strike us as a square deal to the commercial exhibitors. We know the difficulties that Admiral Belknap and the General Convention committee have met and valiantly struggled to overcome in trying to arrange for a dignified Church convention in a carnival city. We are aware that they have tried to be fair to everyone and also to realize the hope that the Convention might be accommodated under one roof or at least within a small area, and have found it impossible to do so. Individual members of the staff at Church headquarters, notably Mr. Charles A. Tompkins, have made special efforts to solve the problem. On the other hand, it does not seem to us that the committee has fully appreciated the value of the commercial displays and given the exhibitors the consideration that the latter have learned from previous General Conventions to expect and that they have obtained almost invariably from Church organizations and conferences.

Does the Church want religious books and Church art represented at General Convention, or does it not?

Through the Editor's Window

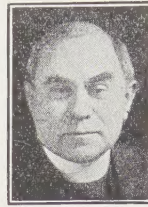
THE FOLLOWING CITATION was read when the University of the South June 12th conferred an honorary Doctor of Divinity degree on the Rev. G. Warfield Hobbs:

"For conspicuous work as a herald of the Lord in directing the publicity of the Church, and particularly his able editorship of the *Spirit of Missions*."

Congratulations, Dr. Hobbs! Now let us all join in singing Hymn 73.

Time brings the interesting information that Chancellor Hitler's personal news organ, the *Völkischer Beobachter*, has discovered that "the Pope's grandmother was a Dutch Jewess named Lippman," and the Holy Father is therefore just another of the detested race of Jews. Somebody ought to remind the Nazis that our Lord's Blessed Mother was also a Jewess.

SHALL WE be discouraged by doubt and disloyalty in the Church, even in the highest ranks of the clergy? Bishops Jenkins observes: "Doubting Thomas makes 8 1/3% of 12 Apostles and Judas Iscariot makes another 8 1/3%; 16 2/3% of doubt and disloyalty doesn't destroy a worthy cause but it does hinder and dishearten."



The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

Thy Gift to the Altar

READ the Gospel for the Sixth Sunday after Trinity.

BRINGING A GIFT to the altar—this is what worship is. How far we have traveled from so true a conception, which is our Lord's own, is plain from the fact that great numbers of Christians, perhaps the majority, speak of church attendance as going to hear someone preach. Others possibly are drawn to church by the opportunity of meeting their friends or by an esthetic pleasure in music and ceremonial. We are by no means suggesting that sermon, music, and ceremonial are unimportant, but the essence of worship is set forth in our Lord's own words as "a gift to the altar." It is true that He was speaking of the altar in the Temple at Jerusalem, but the principle is the same whether the worship be of the Old Testament or of the New. Worship is offering.

Stop to consider how definitely this is set forth in the Eucharistic Office. There are at least four offerings. First, we bring our alms to the altar. Then the oblations, the fruits of the earth, which came from God and are presented to Him in thanksgiving for His bounty. Then in the consecration prayer, the Holy Gifts are offered pleading before God the one supreme "sacrifice, oblation, and satisfaction" of Christ. Lastly, joining our oblation with His, we offer "our selves, our souls and bodies."

Our Lord is alluding only incidentally, however, to this great principle of worship. The point upon which He dwells is what makes the offering a pure offering as the prophet Malachi calls it. Our Lord says that when we come to bring our gift to the altar, it is useless to do so if we try to bring along with it our selfishness and sin. We cannot make an acceptable gift to God so long as our dislikes, our quarrels, our injustices are carried with us into the holy place. However worthy and acceptable the offering might otherwise be, it is cancelled out by the remembrance that my brother has something against me.

Many years ago a man of great wealth and a reputation for ruthless dealing with his fellow men made a princely donation to some charity. The editor of one of our newspapers reported the gift and added the caustic comment that if the donor should obey the admonition of Christ to leave his gift before the altar until he was reconciled with all who had aught against him, it would be a long time before the recipients of the gift would benefit by it. "But," says our Lord, "we have not a long time." "Agree with thine adversary quickly." God has plenty of time. He has eternity to wait for the fulfillment of His plans. With Him one day is as a thousand years, and a thousand years as one day. The Divine patience may withhold judgment. But our time is short. Nor do we know any of us how terribly short it may be. There is no excuse for delay, and in delay there is danger. Therefore if the gift we bring to the altar is to be accepted and that gift must include ourselves, no matter what it is, if it is to be acceptable, we must come in charity with clean hands. We must leave behind us along the way no unkindness nor injury that can be set right. The flame of devotion on the altar cannot be kindled so long as those other lurid fires burn unquenched.

Accept, O God, our offering, but first cleanse us from every defilement and heal by Thy love all wounds that we have caused. Reconcile our differences. Send peace for strife, and so receive our offering, through Jesus Christ, our Lord. Amen.

THE DAY IS NOW AT HAND when we Christians must test Christ's truths by means of unbounding faith and unceasing works. The fact that we are unenthusiastic about our religion is not due to Christ's inactivity in the world but rather to our own *spiritual unemployment*. Time out of number we fail to dig down deeply to seek for these unsearchable riches, those truths for which the saints sacrificed their lives.—Rev. Robert Williams.

A Lutheran Liturgical Movement

By E. Sinclair Hertell

Member of the Editorial Staff of *News-Week*

EIGHT YEARS ago a number of prominent clergymen and laymen of the Missouri Synod of the Lutheran Church in this country organized the Liturgical Society of St. James. The purpose of this society is to stimulate interest in the study of Lutheran liturgics in their purest form and to seek to restore them to general use in the congregations in this country.

The society has been working quietly but effectively for these several years, and last September it held its first Liturgical Conference in the magnificent Trinity Lutheran Church, in Detroit. The conference was exceptionally well attended, and the lectures on liturgics were admirably illustrated by several services held in the church in which the members of the society participated. Choral Eucharist, Solemn Vespers, and some of the minor offices were all celebrated in the best Lutheran tradition that the people attending the conference could see the suggestions made in the lectures carried out in a practical manner. A similar conference will be held in Cleveland this spring. After its conference in Detroit the society published some of the lectures in the first issue of its official magazine, *Pro Ecclesia Lutherana*.¹ This issue gives a clear and painstaking picture of the aims of the society.

The Society of St. James proposes to restore to the Lutheran churches in this country the rites and ceremonies which were common in the Lutheran Church in the sixteenth century when they were in their purest forms. No attempt is being made to imitate either Anglo- or Roman Catholicism, and nothing is approved which has not the complete sanction of the best Lutheran tradition. Of course, Lutheran churches have always remained faithful to their doctrinal heritage. It is only in their liturgical practices that they have departed from the historic rites. It must also be remembered that not all Lutheran churches in America have fallen away, but I think it is equally true that the large majority of them have done so. Scandinavian Lutherans, both in Europe and in America, have retained far more fully the ceremonial of the sixteenth century. In New York, for example, there is a Swedish Lutheran church which announces a *Hoejmaessa*, or High Mass, and it is the custom among these people to say that their minister "masses" when he celebrates the Communion Office, a term, by the way, which I do not think has any parallel in either the Church of Rome or the Church of England.

But, aside from the Scandinavians, the Lutherans in America have become more and more careless about their ritual. As one of the speakers at Detroit said: "Two extremes are calling us: American sectarian worship, and the old-time liturgical Lutheranism of the sixteenth century. The former invites us to cast aside the distinctive forms of worship that have survived the great Liturgical deterioration of a century or so ago, and to accept an Americanized, Puritanico-subjective worship. The latter would tell us that we are conservative in doctrine; that we do not hesitate to hark back to Luther's day for purity of doctrine, so why not go back to the same age for liturgical purity?"

MARTIN LUTHER, a good deal of nonsense to the contrary, was no out-and-out Protestant when it came to matters of ritual. In this he differed from practically all other reformers. Luther said, in effect, that traditional forms of worship have a great value in them. If an abuse has crept in here and there it is easy to root out the abuse without throwing away

THE Protestant revival of interest in liturgics is nowhere more marked than among the Lutherans. ¶ In this article the movement sponsored in that communion by the Society of St. James, which is comparable in some ways to our own Oxford Movement, is described.

the whole thing. Other reformers did not think this way. All rites and ceremonies to them were abominations and works of the devil because they were associated with the old order from which these reformers had revolted. Most of the reformers were destroyers; Luther was a purifier. Indeed, so

fanatical were some of these men in their bitter hatred toward all liturgics that they have been well called *deformers* instead of reformers. All this is very important and should be kept in mind if the aims of the Society of St. James are to be seen in their proper historical perspective. Carlstadt and Zwilling threw all liturgics out of Wittenberg. When Luther returned to the city he restored a great deal that had been abandoned. The Mass was again celebrated properly, though of course it was purged of its objectionable characteristics. Elevation was again practised, and correct ceremonial once more was seen during the services. Even prayers for the dead were again recited, but no priest was allowed to accept any alms for the recitation of such prayers.

"Our fathers have laid the doctrinal foundation," said one of the essayists at the Detroit conference, "and have purged our Church of Roman and Reformed errors. It remains for us to take up the task of our forefathers and continue the work of purging Lutheranism of accretions that have attached themselves to it. Our forefathers brought Lutheranism back to a conservative doctrinal basis. Our work is to bring her back to conservative forms of worship."

WHAT, THEN, do the members of the Society of St. James wish to restore to the Lutheran worship in America? First, they desire a beautiful chancel and a rubrical altar. They do not want a Communion table, but an altar, because an altar stresses their doctrine of the Real Presence as against a theoretical presence. They want to see the altar adorned with a crucifix, candles, and flowers. Their taste in music is very conservative and may be said to be entirely Gregorian. They dislike "pretty pietistic German chants of the eighteenth century, and the Anglican barred 'singles' and 'doubles'" almost as much as they abhor "chromatic progressions" and the chants that "the basses and tenors love to sing." They wish to have the Holy Communion offered more frequently, though they are careful to add that it is a service which symbolizes God's gift to man and not man's offering to God. The first issue of *Pro Ecclesia Lutherana* lists the various types of Holy Communion services which are in the approved Lutheran tradition. It may be interesting to quote from one of these services, and I offer no excuse for quoting from the most elaborate one which is "Solemn Choral Eucharist or Solemn High Mass." This service "calls for Celebrant, Deacon, Sub-Deacon, Master of Ceremonies, two Acolytes, a Thurifer, a Book Boy, two to eight Torch Bearers and a full ceremonial. All parts of the service will be choral, and there will be lights and incense. The Celebrant and Deacon, at least, must be clergymen." The other services, which are fully discussed and described liturgically, are Matins and Vespers. Simple Matins is read; Choral Matins is sung.

Vespers, according to the best form, should be solemnly sung on Sundays and festivals. I may again quote for this service: "The office lights are used. The officiant may wear a cope. On festivals there may be four to six assistants acting as cantors. On ordinary Sundays the officiant and two assistants are all that are required. There will, in either case, be a Master of

¹ Liturgical Society of St. James, 713 Garden Street, Hoboken, New Jersey.

Ceremonies, a Thurifer, and two Acolytes. At the *Magnificat* the Torch Bearers will stand in line with the horns of the altar. Incense is always used at Solemn Vespers. The appointed psalms are always sung." The society urges the proper observance of the saints' days in the calendar, many of which are often ignored by the average Lutheran congregation. The historic vestments of the Mass are to be worn, as one may judge from the directions for the Solemn High Mass and Solemn Vespers, and the Choir and Acolytes are to be properly vested also. The processional crucifix is to be borne in procession, and the Crucifer is to be flanked by Torch Bearers. Surplice and stole are suggested to replace the customary black Geneva gown at Matins and Vespers.

IN A SENSE this movement in the Lutheran Church may be compared to the Oxford Movement in the Church of England, though I hasten to add—lest I fall a victim to criticism because of this statement—that while the Oxford Movement was concerned with both doctrine and ceremonies, the Lutheran movement is not concerned at all with doctrine, but entirely with liturgics. In a way this may be the strength of the Lutheran movement since it means that the battle will be fought on one clearly defined front. It must also be remembered that there is no attempt whatsoever to introduce new services or rites. The services in the Lutheran Church, whether they have been accompanied by the traditional ritual or not, have always been the historic services, pure in form and structure as they were when they were first used in the sixteenth century. The Society of St. James is not concerned with the services, but with the way they are conducted. They desire that they shall be conducted not like some offspring of American Puritan Protestantism, but as richly and as traditionally beautiful as they were intended to be celebrated. It is not a case of trying to get something new and alien into the services but to recapture what is rightfully the property of all Lutheran churches.

The leaders of this movement are well aware, I fancy from my talks with them, of the tremendous task to which they have set themselves. They know that even with the weight of history and tradition behind them, they are going to have a hard time in many places and in many instances. People can be brought to accept a change more quickly in anything than in religion. They are prepared to hear the old war cries of Romanizing or Jesuits in disguise, or more softly the questioning why they should spend money on vestments and ritualistic adjuncts when there are so many poor all around. Even now, some laymen who have a wholly erroneous idea of what Lutheranism teaches in the matter of liturgics, have bombarded certain congregations in a large city with mimeographed articles against the efforts of the Society of St. James. I, myself, have talked to some Lutherans who refused to believe statements I made and when I was able to verify them by pointing out verse and chapter in *Pro Ecclesia Lutherana*, could only shake their heads sadly. Anglo-Catholics, who have gone through all this sort of thing, can sympathize warmly with their brethren in the Society of St. James and certainly bid them godspeed.

I think this movement in the Lutheran Church is not only interesting but very important. It may well be that a large number of us living today may live to see the Lutheran Church recover its rightful heritage in liturgics even as many of us have already seen the Anglican communion recover her heritage. The Lutheran Church has as rich a liturgical heritage as any branch of the Catholic Church, and to many of us it may seem to have an even richer one because of its purity.

THE ONLY WAY to keep our souls alive is to think with Jesus Christ and to obey Him in spirit and in truth. The only way to keep a parish alive is for it, its rector, vestry, and people, to express in their prayers and in their serving and giving a missionary spirit. There is no surer way for a parish to die than for it to be fearful and timid, and selfishly concerned about its own preservation. The spirit of adventure and faith is the spirit of life.

—Bishop Reese.



Churchwomen Today

Ada Loaring-Clark, Editor

ONE OF OUR FINE young Churchwomen, who is a business woman and also active in the work of one of our organizations for women, writes to tell me that she has been asked by her employer not to wear, during business hours, the emblem of the Church organization to which she belongs. This is not at all unusual.

Wearing Emblems

I have heard of such requests being made even when the employe was in a Church business office. There is a regulation in many states which prohibits teachers from wearing any distinctive garb or dress, insignia, or symbol indicative of membership in any religious organization, or as showing a belief in any particular religion. I presume what rules in state and county must also apply in business, but out of business hours it is our privilege to wear the emblem of the organization to which we belong.

HERE IS A SUGGESTIVE PROJECT that might well be adapted by Churchwomen in many centers in this country. It comes to us from England, where the Church is carrying out a national pilgrimage to the Cathedrals in order to raise money for the relief of the unemployed in distressed areas.

A Charity Project

The Dean of Canterbury is the chairman of the organization committee and he says: "It is to be a great national pilgrimage in the broadest sense and we hope to attract hundreds of thousands of pilgrims to contribute to the relief fund as well as to find inspiration for themselves by visiting at least one of our many beautiful cathedrals. The pilgrimage will take place this month. Tickets will be sold at many centers. People will go in groups or independently and will hand in the tickets at the cathedral or cathedrals they visit." We have cathedrals whose histories are growing with the years, and we have historic spots in almost every diocese that well repay one for a visit. Why not organize pilgrimages to some of them?

The Dim Hours

HUSH—my darling!
Fold your hands and rest,
Bitter moments cannot last;
Soon the dark clouds will have passed
And the dawn with Hope be blessed.

The lovely rose of yesterday
In memory blooms again today,
To every bud Tomorrow brings
Some unfading fragrance clings
And within it Something sings.

Let Faith and Hope this very day
Take up the threads of yesterday,
More beautiful the pattern grows
On which the Cross its shadow throws
And with sublime alchemy glows.

So then, my dear one, hush!
Be still, your sobbing cease,
For you have walked
This day
With God
Among your olive trees.

TERRY B. DINKLE.

THE interest of non-Christian parents in Christian missions in Japan is growing. Many mothers wish their children to have the atmosphere, training, and teaching which kindergartens afford. The homes of such children are open to both foreign and native teachers, so that they can coöperate with the mothers in child training and also, as welcome visitors, have opportunity to give the Gospel message.

The New Leisure

By Clinton Rogers Woodruff

THE PROBLEM of "The New Leisure," as Fr. Barnes calls it in a recent leaflet, is one of outstanding importance, to which it is interesting and significant to note the Church is giving constructive attention. Its recent emergence, as he remarks, has brought into sharp relief the whole question of the social function of the parish house. Men are realizing that leisure may become either a glorious asset or a formidable threat. It acquires character and value only as it is used, for good or for ill, to build up or to destroy.

"For the first time in history," Prof. E. C. Linderman of the New York School of Social Philosophy says, "society will be tested by leisure rather than labor. A new type of recreation will predominate in the new society. It will be measured in terms of cultural value. We are living in an age of revolution. Future society will see, I hope, the doing away with decaying institutions. They will give way to those tested according to ability to satisfy human needs, and not according to the length of their existence."

Our Church maintains 2,874 parish houses and guild halls in the United States. In 1931 these represented—in addition to the value of the land they occupy—a valuation of \$32,000,000. The majority are tax exempt, since, although not designed primarily for worship, they are being used for definitely religious purposes of a social and educational character. The privilege of tax exemption logically presupposes a corresponding service to the community. As Fr. Barnes points out, the function of the parish house in the religious educational work of the parish is quite clearly understood. The building provides, with varying degrees of completeness and success, for the Church school, for confirmation classes, for Bible classes, and occasionally for weekday religious education. On the other hand, however, its social function is but scantily understood. The philosophy of the building has seldom been thought through; its social purposes have not been appraised.

He then proceeds to define what parish houses can do for community service, fellowship, recreation, and social education. Recreation of course includes infinitely more than mere amusement. It involves all the processes of recreating human energy and enlarging human interests through stimulating the proper use of leisure time. "As Christians," he remarks, "we are committed to an abiding concern for the development of wholesome personalities and it is well established that recreation is one of the prime factors in such development. But this can be done only by the supplying of challenging activities."

There is likewise an increasing appreciation of the fact that recreation is an important civic function equal essentially to police, fire, health, and water and in many ways very closely allied inversely with the cost of these services demanded of a city. Some idea of the extent of what the cities are doing to provide for the wholesome use of leisure time is to be found in a recent publication of the National Recreation Association entitled *The Leisure Hours of 5,000 People* (\$1.00). It is a carefully prepared report of a study of leisure time activities and desires.

Another publication of the National Recreation Association entitled *Recreation and Unemployment* (paper, 25 cts.) shows the great need of counteracting the demoralizing effects of unemployment by organized recreational use of leisure time, and how this is being done in various places. It is full of practical suggestions for organizing and extending such activities for the bodily, mental, and spiritual welfare of the members of the community. An even more useful brochure is *Youth Never Comes Again*, edited by Clinch Calkins and published by the Committee on Unemployed Youth, 450 Seventh avenue, New York City (25 cts.). It was designed to give recreational and educational programs that would attract CWA funds in sustaining the morale of unemployed youth, but it has permanent value.

Still another highly valuable and most helpful contribution is

The New Leisure Challenges the Schools. This volume is the result of a survey by Eugene T. Lies of the National Recreation Association (cloth \$2.00, paper \$1.50), of what the schools are doing in training for leisure, and in providing leisure time activities for pupils, non-school youth, and adults. This book offers not only a modern philosophy of leisure but also gives practical help in curriculum planning, the stimulation of extra-curricular activities and community relations. It is packed with practical material for school executives, teachers, college professors of education, sociologists, social workers, physical directors, recreation leaders, clergymen, and publicists—indeed everyone concerned with the cultural and recreational future of the United States.

ANOTHER contribution for which Mr. Lies is responsible is his report of a recreation survey of Indianapolis which he called *The Leisure of a People*. It takes as its text the significant remark of Herbert Hoover that "this civilization is not going to depend upon what we do when we work so much as what we do in our time off. We are organizing the production of leisure. We need better organization of its consumption."

It will be recalled that President Hoover in December, 1929, appointed a committee to study recent social trends in the United States to throw light on the emerging problems which now confront or which may be expected later to confront the people of the United States. The undertaking was unique in our history. For the first time the head of the nation called upon a group of social scientists to sponsor and direct a broad scientific study of the factors of change in modern society. The complete Report contains the Findings of the President's Research Committee on Social Trends together with 29 chapters prepared by experts in the various fields. One of the studies deals with *Americans at Play* (McGraw-Hill, \$2.50), in which are discussed by Prof. Jesse Frederick Steiner of the University of Washington, from the sociologist's point of view, the recent trends in recreation and leisure time activities.

Spend Your Time is a remarkable little book. It is a guide to New York's resources for the use of leisure: arts—fine and applied, drama and dance, music, libraries, science, radio education, historic interest, civic institutions, transportation, communication, and commerce, parks, playgrounds, and athletic facilities, stamps, coins, and photography, supplementary references. It is compiled by the Parent-Teacher Association, Lincoln School of Teachers College, Columbia University (Columbia University, \$1.00).

In connection with the recreation movement there are a number of more or less technical books being published giving suggestions as to methods. One of these is entitled *A Handbook of Stunts* (Macmillan, \$3.00). It is written by Martin Rodger, who is head of the health education at the Jamaica Teachers' Training College. He has a lot of ideas that will be of service either in a parish house or in a recreation center.

The Issue for Anglican Catholics

THE ISSUE for English Catholics is, in our view, perfectly plain. If they sincerely believe in the Catholicity of the English Church, they will, while ardently supporting every step for its reform and progress, be content to dwell under its spiritual protection, and will refrain from belittling and despising its privileges and authority. Till the day of reunion dawns they will act and speak and think as loyal Anglicans. If, on the other hand, they rank the claim of Rome above the Catholic claim of the Church of England, they will be tempted to secede. A man may cherish two great ideals and be perfectly loyal to both. But he cannot continue to live comfortably in a house of which he is daily engaged in smashing every pane of glass that stands within cast of a stone.—*The Church Times*.

Aquila and Priscilla

By the Rev. Desmond Morse-Boycott

IT WAS THE YEAR 54 and St. Paul had arrived in Corinth from Athens, in need of money, and feeling lonely and tired. He was at what we should call a loose-end.

Most of us, when at a loose-end, become broody, and think that our work is over. Not so St. Paul. Nobody knew better than he how to profit by being on the shelf. He looked for a sign from on high and no sign was given him. So, being a severely practical saint, he felt his empty purse and found a sign there. He would earn some money.

He had a craft to turn to. Blessed were the craftsmen in those days, for they could always sell their work. It is not so nowadays. But it is good to be a craftsman none the less, in protest against the mechanization of man. I have lately helped a boy to become an organ builder and another a carpenter. Nothing will induce me to help a boy to be a chauffeur, for this is the chauffeur age, and I should be merely putting another cog in the wheel that goes round in a rut.

Our Lord was a craftsman. A craftsman is one who has learned how to make a certain thing well, and to love making it. St. Paul's fingers must have itched to be making tents during his adventurous voyages, his imprisonments; his missionary labors; but, unlike Gandhi, he could not take his equipment about with him and work in the intervals. At least I suppose not. I do not know much about tent-making.

Here, in Corinth, was a chance to get busy, and he made inquiries. Perhaps his first impulse was to sell his services to another tent-maker. To his delight, however, he came in touch with a Jew and a Jewess who were either Christians or wanted to be. They, too, were tent-makers. We can picture them working away all day. Women can talk while they knit. St. Paul was able simultaneously to weave tents and expound the Gospel. The Jew was named Aquila and the Jewess Priscilla. They were man and wife. We observe their festival July 8th.

An emperor had sent them, and all the other Jews, out of Rome, because of unrest over one "Christus," and that was why they went to Corinth. His name was Claudius. In the year 60 they were back in Rome, for in his Epistle to the Romans St. Paul sends them a greeting. He calls them "helpers in Christ Jesus, who have for my life laid down their necks; unto whom not only I give thanks, but also all the churches of the Gentiles."

There had been a reunion in the previous year in Philippi, for, in writing to the Corinthians St. Paul had said: "The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house."

THE YEARS SPEED BY and it ringeth to Paul's Even-song. He is writing from Rome to St. Timothy, in 66, whom he bids greet both Prisca and Aquila. Priscilla is the diminutive form of Prisca. The naming of the woman before the man no doubt denotes the fact that she was a more active Church worker than he. Harnack believed that she wrote the Epistle to the Hebrews.

"Who sweeps a room," sings George Herbert, "as for thy laws, makes that and th' action fine." The true craftsman works for the glory of God. He may receive no recompense, or inadequate recompense only, but a fine work lives. It may outlive its maker by centuries. It may captivate millions, like the Mona Lisa, or the Blue Boy. If it lie hidden, or perish, it yet delights God, Maker of the mind and hands that made it. A Christian must work as perfectly as he can. God can use the work as well as admire it. There is no doubt that, as the three wrought day by day in the workshop, St. Paul, the Apostle to the Gentiles, learned the central importance of Rome, and was unconsciously moved to evangelize the West.

He heard the call because he attended to his own business. The thing that is nearest is always the threshold to the next adventure.

Books of the Day

Rev. William H. Dunphy
Editor



ARCHBISHOP PECKHAM AS A RELIGIOUS EDUCATOR. By John Laimbeer Peckham. (*Yale Studies in Religion*, No. 7.) Scottsdale, Pa.; Mennonite Publishing House. 1934. Pp. 151. \$1.50.

OF LATE it is becoming increasingly recognized that the friar-primate who occupied the see of Canterbury, 1279-92, was one of the greatest among the successors of Augustine and Anselm, as well as one of the most illustrious among the sons of St. Francis. His administrative ability is indicated in the fact that it is with him that the series of Canterbury registers begins. Recent research has enhanced his reputation as philosopher and theologian and is reclaiming to his credit treatises commonly attributed to his teacher, St. Bonaventura. The monograph under review deals with Peckham as spiritual leader, as reformer of life and education among clergy and laity alike, whose wholesome influence can be traced down to the eve of the Reformation. Like most doctoral dissertations, it is more erudite than entertaining; but withal it is a worthy contribution to the understanding of a colorful medieval figure of real importance, though perhaps necessarily of restricted interest. P. V. N.

CHRISTIAN MISSIONS AND A NEW WORLD CULTURE. By Archibald G. Baker. Willett, Clark and Co. 1934. \$2.00.

IF YOU WANT your study of missions "lifted above the level of controversy over theological doctrines and ecclesiastical details" and set forth in the latest psychological phraseology from a strictly scientific (*i.e.*, naturalistic) point of view; here's the book for you. If you don't want missions in those terms, leave the book alone; above all don't try to review it. Of its virtues, from the enlightened point of view of modern liberal Protestantism, it is hard to write because you differ so completely in approach and in your "evaluation of values." If you begin on its defects you immediately raise the question: "Is missions merely an integral part of a new world-culture in the making, a solemn responsibility to aid in the evolution of a planetary society of goodwill; or is there something in it of a 'Divine Commission'?" To which the answer can cover more space than is allotted to book reviews. The study of the psychological processes involved in missionary endeavor should be helpful to all who are at home in such terminology. W. F. L.

THE LIFE OF OUR LORD. By Charles Dickens. 1934. Simon and Schuster, New York. Pp. 128. (Regular edition, designed by Ernst Reichl, \$1.75; limited edition, designed by D. N. Updike, \$10.00.)

PERHAPS THE GREATEST charm this book has for us is that it sprang from the pen of Charles Dickens. It is the "old, old story," retold in language simple enough for a small child to understand. The narrative of St. Luke's gospel forms the basis; but Dickens has added his own interpretations and explanations, and also from time to time certain admonitions. We can picture the father telling the story to his children.

There are certain lapses; and in several cases Dickens has confused his subject matter. The Virgin Birth is avoided; though our Lord is the worker of supernatural miracles. While the story will add little to the reputation of its author, it will prove agreeable to the adult reader; and its effort to imitate Victorian styles of printing and set-up will give it a unique atmosphere. E. L. P.

WE HEAR men talk today of a non-miraculous Christianity. There is no such thing. There has never been any such thing. The whole Gospel is miraculous from beginning to end.

—Bishop Manning.

NEWS OF THE CHURCH

Cincinnati School Lecturers Named

12th Annual Session, Under Direction of Dr. W. S. Keller, from July 6th to August 29th

CINCINNATI, OHIO—The 12th annual session of the Cincinnati Summer School for Candidates for the Ministry and Junior Clergy opens July 6th. The session ends August 29th.

The lecturers during July include William S. Keller, M.D., director; the Rev. Dr. Frank H. Nelson, rector of Christ Church, Cincinnati; Anna Budd Ware, executive secretary, Associated Charities, Cincinnati; Maurice Levine, M.D., assistant professor, Psychiatry, College of Medicine, University of Cincinnati; Isaac M. Rubinow, M.D., international secretary, B'nai B'rith, Cincinnati; C. A. Dykstra, city manager, Cincinnati; Rabbi Abraham N. Franzblau, Ph.D., professor of Jewish Religious Education, Hebrew Union College, Cincinnati; Elizabeth Campbell, M.D., general chairman, Committee on Maternal Health and the Academy of Medicine, Maternal Health Committee, Cincinnati.

Lecturers for August include the Rev. W. B. Spofford, managing editor of the *Witness*; the Rev. Dr. D. A. McGregor, executive secretary, Department of Religious Education, National Council; Ella Weinfurther Reed, director, family service division, Hamilton County Welfare Department, Cincinnati; the Rev. Carroll H. Lewis, retiring superintendent, Christ Hospital, Cincinnati; Sarah Grogan Krusling, retiring executive, assistant attorney, Cincinnati Legal Aid Society; the Rev. K. Brent Woodruff, assistant director of the Summer School, rector of Grace Church, College Hill, Cincinnati; Louis A. Lurie, M.D., psychiatrist, Jewish Hospital, Cincinnati; E. L. Oliver, director, department of research, Brotherhood of Railway Clerks, Cincinnati; Rabbi Samuel S. Cohen, Ph.D., professor of Theology, Hebrew Union College, Cincinnati.

New Chancel of St. Barnabas', Germantown, Pa., Dedicated

PHILADELPHIA—The new chancel at St. Barnabas' Church, Germantown, was dedicated June 10th by the Rev. Charles E. Eder, dean of the convocation of Germantown, acting for the Bishop of Pennsylvania. The Rev. E. Sydnor Thomas is rector.

Addresses were made by the Rev. Wallace E. Conkling, rector of St. Luke's Church, Archdeacon Henry L. Phillips, the Rev. Mr. Eder, and the Rev. Mr. Thomas.

The new chancel was necessary because a severe storm last summer destroyed half of the east side of the church.



NEW STEVENS POINT, WIS., RECTORY

The Church of the Intercession, Stevens Point, Wis., the Rev. Harley G. Smith, rector, has just completed a beautiful new rectory which was blessed by Bishop Sturtevant of Fond du Lac recently. The building was completed at a total cost of \$10,301.

Deaf Clergy and Workers Meet July 19th to 21st

Guests of St. Ann's, New York City, at 18th Triennial Conference

NEW YORK—The deaf clergy and some of the lay workers are organized in a conference of Church Workers Among the Deaf which is to hold its 18th triennial meeting July 19th to 21st, at St. Ann's Church, 511 West 148th street, New York City, by invitation of the vicar, the Rev. Guilbert C. Braddock, and his parishioners.

Church work among the deaf was started in New York City in 1852 by the Rev. Thomas Gallaudet, D.D. In 1859 he established missions in Baltimore, Philadelphia, and Washington, and from these centers it soon extended into nearly every diocese in America. At the present time there are several thousand communicants, hundreds of mission stations, 17 priests, one retired, and a large number of lay helpers. There are two churches provided exclusively for the deaf; one in New York and one in Philadelphia.

St. John's Church, Arlington, Mass., Is Dedicated By Bishop Sherrill

BOSTON—The new St. John's Church on Pleasant street, Arlington, was dedicated the afternoon of June 24th by Bishop Sherrill of Massachusetts. A large class of candidates was presented for confirmation by the Rev. Charles Taber Hall, rector.

The new building, constructed of seamless granite in the English-Gothic style, is from designs by Arland A. Dirlam and is patterned after the suburban churches of southern England.

Among the clergy present at the dedication were the Rev. Charles Morris Addison, D.D., the first rector of this parish, and the Rev. Ernest M. Paddock, rector of St. James' Church, Cambridge, of which St. John's in Arlington was originally a mission.

Archbishop Issues Appeal for Peace

Primate of England Warns of Sinister Forces at Work Imperiling Civilization Itself

LONDON—Warning that sinister forces are at work imperiling civilization itself, the Archbishop of Canterbury has issued a solemn appeal for peace among the nations at this "most critical hour in history."

CONFERS WITH LEADERS

After conference on world peace with leaders of practically every religious belief in the world, the Archbishop issued the following appeal:

"Beyond all doubt, there is throughout the world a deep and ardent longing for peace.

"But widespread fear, suspicion, and mistrust seem to paralyze the nations, and to prevent their governments from taking decisive steps to give effect to this desire.

"Despite the solemn pacts by which war has been renounced as an instrument of national policy, the danger of war is, in fact, by no means removed.

SENSE OF SECURITY NEEDED

"The need of the world at the present time is a sense of security. We are convinced that this sense of security is incompatible with armaments on their present scale.

"Such armaments may seem to give to an individual nation a sense of its own security, but they do so only at the cost of increasing the sense of insecurity among other nations.

"It is, therefore, of the utmost importance that the disarmament conference should effect some real measure of limitation, reduction, and control of armaments.

"Moreover, we cannot forget that by the treaty of Versailles in 1919, reduction and limitation of armaments were imposed upon Germany in order to render possible the initiation of a general limitation of the armaments of all nations.

"We cannot acquiesce in any continued
(Continued on page 117)

Diocese of Chicago Reports Gain In Baptisms and Confirmations

CHICAGO—An increase over the previous year in the number of baptisms and confirmations is reported by the diocese of Chicago for 1933.

Baptisms totaled 2,047 compared with 1,967 in 1932, while confirmations numbered 2,246 in 1933 as compared with 2,210 the previous year.

Church school enrolment figures also showed an encouraging gain during the year. A total of 12,349 scholars were enrolled in classes throughout the diocese, compared with 11,768 last year. Teachers and officers increased to 1,591 from 1,564 in 1932.

Protestants Planning Film Check Project

Permanent National Organization to Enforce High Moral Standards Aim of Federal Council

NEW YORK—Plans for a permanent, national organization to enforce high moral standards in motion pictures have been announced on behalf of the Federal Council of the Churches of Christ in America, which voted recently to cooperate in the campaign started by the Roman Catholic Legion of Decency.

The Rev. Dr. Worth Tippy, head of the Council's department of church and social service, made known that funds would be raised to pay the first expenses of the project. The plans, as he outlined them, call for immediate dissemination of information among Protestants, through the Church press and by other channels, on how they can cooperate in the current drive to insure decency on the screen.

In addition, the Protestant Churches and national religious organizations will be asked to help establish local councils in each town of the United States where there is a motion picture theater. These councils, in whose work women's clubs, civic organizations, and similar groups will be asked to join, will carry on the movement for withholding patronage from objectionable screen offerings. On the other hand, they will work with local exhibitors of films to encourage the showing of good presentations.

Dr. Tippy announced the project after a luncheon conference with the Rev. Harold McA. Robinson of Philadelphia, executive secretary of the Presbyterian Board of Christian Education and chairman of the Federal Council's committee on motion pictures. He estimated that about \$25,000 would be necessary to finance the first stages of the program, and expressed the belief that this sum could be obtained from interested persons.

New Suffragan of Knaresborough

LONDON—The Rev. P. F. D. de Labilliere, vicar of Christ Church, Harrogate, has been appointed to the Suffragan Bishopric of Knaresborough, in succession to Dr. F. M. B. Smith.

Correction

THE NEWS STORY on the death of Bishop Overs (L. C., June 23d) erroneously stated that at one time he was rector of St. Luke's Church, Mechanicsburg, N. Y. It should have read "St. Luke's Church, Mechanicsburg, Pa."



Attendance at World's Fair Hall of Religion Expected To Set Record of 5,000,000

CHICAGO—Attendance at the World's Fair Hall of Religion is expected to reach 5,000,000 this year, exceeding by 2,000,000 the number of visitors viewing the exhibits there last year. It has already proven to be one of the most popular spots on the ground, the number of daily visitors comparing favorably with that registered by the larger exhibit halls at the Fair.

Newark Hospital's Revenue Increases

NEWARK, N. J.—The Hospital of St. Barnabas and For Women and Children has recently made public its report for 1933, which indicates that the operating expense, \$263,365, was \$21,886 less than in 1932, and that its operating revenue, \$219,104, was \$15,138 more than in that year. The aid given by participating in the ERA was largely responsible for the better figures in regard to income. The patients admitted in 1933 were 5,458, or 555 more than in the previous year. While eventually it is hoped to merge the two units, it has not been possible to do so owing to present economic conditions. The superintendents of the hospital are the Rev. John G. Martin and Miss Alma M. Viehdorfer.

Mission at Columbus, Wis., Church

COLUMBUS, WIS.—A preaching-teaching mission was conducted at St. Paul's Church here June 28th to July 1st under the auspices of the National Rural Conference, and through the efforts of the Rev. Francis Bloodgood, of St. Andrew's Church, Madison. Preachers included Bishop Ward of Erie and Archdeacon W. Ziegler of Chicago. The Rev. E. W. S. Scully is vicar.

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Georgia Y. P. S. L. Elects

SAVANNAH, GA.—Walter Nelson, of Savannah, has been elected president of the Georgia Young People's Service League. Four vice presidents have been elected. They are: Bertram Cooper, Savannah; James Jones, St. Simon's Island; Margaret Pittman, Thomasville, and Allen Skinner, Augusta. Other officers are: June Kaufman, Savannah, secretary, and Estelle Atkinson, Camden county, treasurer. The young people held their annual diocesan convention June 23d and 24th at Camp Reese, St. Simon's Island.

Michigan Girls' Conference

DETROIT—The annual Younger Girls' Conference of the diocese of Michigan was held at the Girls' Friendly Society Holiday House, Pine Lake, from June 30th to July 7th. The conference was limited to 40 girls.

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Bradford Catholics Attend Congress

15 Parishes Take Part in Meeting
Organized by Priests of Society
of St. Wilfred

LONDON—Bradford Catholics have been meeting together in a congress organized by the priests of the Society of St. Wilfred and presided over by the Bishop of Bradford.

Dr. Blunt's vigorous and inspiring lead has been responded to with gratitude and enthusiasm. His part in the Congress is no sinecure, for not only did he preside at each meeting and High Mass, but he also preached at the first Evensong, read the opening paper, and celebrated the first High Mass.

Fifteen Bradford parishes took part, and the membership of well over 1,500 from the immediate neighborhood bears testimony to the solid nucleus of Catholicism now to be found in the city. Numbers of Catholics from further afield showed a lively interest in the proceedings, and Leeds, Harrogate, Ilkley, Huddersfield, Halifax, Batley, Goldthorpe, and many other places, sent their quota of visitors to swell the throng.

Priest Observes 50th Anniversary

PORTLAND, ORE.—The Rev. G. Taylor Griffith, of 5830 S. E. 41st avenue, observed the 50th anniversary of his ordination to the sacred ministry June 10th at St. Mark's Church. He was celebrant at the High Mass, and also was the preacher. There was an informal reception afterward.

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New Jersey Churches Featured in Plates

TRENTON, N. J.—Dinner service plates, bearing in their centers pictures of churches of the dioceses of Newark and New Jersey, are being planned in connection with the sesquicentennial of General Convention. The project has the approval of the Bishops of Newark and New Jersey.

The border, which is the same on all the plates, is dominated by the seal of the Society for the Propagation of the Gospel, the seal of the State of New Jersey, and the seals of the dioceses of Newark and New Jersey. William F. Stroud, 307 Hamilton Avenue, Trenton, is treasurer of the project. William W. Klenke of South Orange is one of the designers.

New York Cathedral Preachers

NEW YORK—Preachers at the Cathedral of St. John the Divine during July and August include: the Rev. Dr. Samuel S. Drury, rector of St. Paul's School, Concord, July 8th and 15th; Bishop Abbott of Lexington, July 22d and 29th; the Rev. Dr. B. I. Bell, canon of St. John's Cathedral, Providence, August 5th and 12th.

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OBJECTS—1st. Intercessory Prayer: 1. for the dying; 2. for the repose of the Souls of Deceased Members of all the Faithful Departed. 2. To provide furniture for burials according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer.

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By Herbert H. Gowen

The author, who is a first-hand authority on Asiatic religions, has done something very bold. He has written a complete handbook to the religions of the world from the point of view of one who believes in the Incarnation. In so vast an undertaking the treatment is inevitably sketchy in parts but for the general reader the book fills a long felt need.

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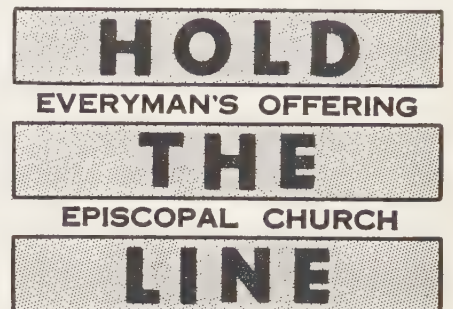
Wisconsin

Pittsburgh Laymen Hear Bishop Cook

PITTSBURGH, PA.—Bishop Cook of Delaware was the special preacher at the annual Laymen's League service June 17th, at Trinity Cathedral, when Bishop Mann licensed the members of this veteran organization for another year as evangelists and lay readers.

Texas Church Receives Four Windows

FORT WORTH, TEX.—Four stained glass memorial windows were dedicated June 17th at St. Andrew's Church by the Rev. Halsey Werlein, rector. The windows were given by Mrs. Lloyd H. McKee, Mrs. William Capps, St. Anne's Guild, and Mrs. C. Q. Hassard and Mrs. Frank M. Sansom.



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The Everyman's Offering is unique in the history of our Church. Never before have laymen applied such a test to laymen. It will reveal by the time of General Convention what proportion of our alleged half-million men are VITAL members. For, although the objective is to clear away the Church's deficit, the real result will show up who are ACTUAL and who are merely NOMINAL members.

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CINCINNATI, OHIO

Bishop Consecrated For Shensi District

Presiding Bishop of Chinese Church
and Other Leaders Attend Service
in Shanghai

SHANGHAI—The Rev. Sung Ts-kao, of Nanking, was consecrated the first Bishop of Shensi June 19th at All Saints' Church here.

A congregation filled the church to overflowing.

The procession consisted of first a crucifer, followed by the rector of the parish, the Rev. Wei Hsi-beng, who acted as master of ceremonies, then in order came the choir, the clergy, the Bishops of Honan and Chekiang, of Shantung and Anking, the retired Assistant Bishop of Chekiang, the general secretary of the Board of Missions, Archie Tsen, who acted as registrar, the preacher, the Rev. S. C. Huang of Hankow, the Bishop-elect with his attendant presbyters, Bishop Graves of Shanghai, another crucifer, and finally the Presiding Bishop, the Most Rev. F. L. Norris. The celebrant, the epistoler, and the gospeller were all robed in copes and mitres.

A public luncheon, attended by 200 people, was held at the Y. M. C. A. after the service. In the afternoon a large reception was given the new Bishop at the New Asia Hotel. Bishop Sung will have charge of the Chinese Church Mission which centers in Si-an-fu, the capital of the province of Shensi. The staff now consists of two Chinese priests, three catechists, one colporteur, one "Bible-woman," five men teachers, and one woman teacher. There are 159 communicants and 105 other baptized Christians, and 192 men and women preparing for baptism, with 228 Sunday school pupils. The work is still small but a good start has been made and it is the expectation of everybody that under a devout, intelligent, and energetic Bishop it will grow steadily and solidly.

Kalamazoo Choir to Sing at Fair

CHICAGO—Century of Progress visitors July 8th will have an opportunity to hear one of the leading choirs in the country, when St. Luke's choristers of Kalamazoo, Mich., appear in a special concert at the Swift Bridge of Service.

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Surf bathing and all sports.
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Bishop Philander Chase's Work to be Recalled at Grand Detour, Ill., Church

GRAND DETOUR, ILL.—Early missionary ventures of the late Bishop Philander Chase will be recalled here July 8th when a pilgrimage is made by Chicago Churchmen to St. Peter's Church, now celebrating the 85th anniversary of its founding. The services will be held in the same quaint little stone church where the congregations of St. Peter's have met for worship since more than a decade before the Civil War.

Bishop Fox One of Principal Speakers at Wyoming Convention

LARAMIE, WYO.—Bishop Fox, Coadjutor of Montana, was one of the principal speakers at the 25th annual convocation here in St. Matthew's Cathedral June 10th and 11th.

The Rev. Alexander E. Pawla of Cody, was elected clerical deputy to General Convention. The Rev. Messrs. E. L. Tull of Buffalo, and A. A. Hastings of Laramie, were elected alternates. T. S. Taliferro, Jr., of Rock Springs, is lay deputy. F. S. Burrage of Laramie, and J. Bentley of Sheridan, are lay alternates.

Woman's Auxiliary delegates: Mrs. Taliferro, Mrs. Pawla, Mrs. D. G. Smith of

Sheridan, and Mrs. E. N. Schmuck of Laramie. Alternates: Mrs. N. L. Whitehead of Laramie; Mrs. C. L. Mills of Jackson; Mrs. Frank Cone of Casper, and Mrs. Bentley.

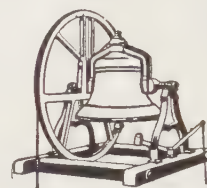
Successful Drive for Funds Made For Orphanage in Springfield, Ill.

SPRINGFIELD, ILL.—A successful drive for funds in aid of the Orphanage of the Holy Child has been carried on during June under the leadership of Arthur L. Bice.

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Brotherhood Plans Great Mass Meeting

Bishop Freeman One of Speakers for
Gathering During National Con-
vention in Atlantic City

PHILADELPHIA—Arrangements have been completed for a great Sunday afternoon mass meeting of men and boys from Atlantic City, Philadelphia, Newark, and other nearby places, in addition to Convention delegates, as a part of the national convention of the Brotherhood of St. Andrew to be held in Atlantic City, October 5th to 9th.

Bishop Freeman of Washington will give the leading address at this mass meeting, and will be followed by a representative of the Foreign Missions Department of the National Council. The keynote of this meeting will be The World Mission of the Christian Church and as a part of the program there will be a short message of greeting from each of the 10 foreign countries in which the Brotherhood of St. Andrew is working. Flags of these nations will be displayed above the platform.

Advance registrations for the Convention are being received at the national headquarters of the Brotherhood, and its leaders predict a good attendance.

Archbishop of Canterbury Pleads for World Peace

(Continued from page 113)

neglect of the moral obligation which this declaration involves.

"We feel strongly that statesmen owe it to the peoples whom they represent to try to the uttermost to fulfill their promises and to preserve in united and determined effort to bring and keep armaments everywhere down to the lowest possible level.

"Nations, however, will not disarm readily unless they can feel secure from attack. The chief obstacles to the attainment of the security which the world needs as also the recovery from economic depression, is the spirit of a narrow and self-seeking nationalism, which refuses to pay the price whereby alone security and recovery can be achieved.

"The price is willingness to accept the principle of the collective action of nations as members of the great commonwealth.

"In spite of many adverse signs, we believe the reason and conscience of mankind are moving toward acceptance of this principle. The forces which make for unity are greater than is often recognized, and only need more adequate opportunity to disclose their true strength."

Rt. Rev. W. W. Perrin, Canadian Bishop for 18 Years, Succumbs

LONDON—The Rt. Rev. William Willcox Perrin, for 18 years Bishop of a diocese then known as Columbia, covering a portion of British Columbia, died June 27th at the age of 86.

He returned to England in 1911 and was Suffragan Bishop of Willesden until 1929, looking after the northern suburbs of London.

Death of St. Columba Commemorated in Ruins Of Abbey by Bishop

LONDON—An interesting commemoration of the death of St. Columba in the year 597 was the Holy Eucharist which was celebrated early June 9th in the ruins of Titchfield Abbey, Hants, by the Bishop of Portsmouth.

For the purpose of the service, which was the first Eucharist celebrated in the abbey for 300 years, the altar was brought from the Southampton Chapel of Titchfield Church, which was once the private chapel of the Abbots of Titchfield.

Winnipeg Church Willed \$8,000

WINNIPEG—By the will of the late Dr. A. P. McInnis of Winnipeg, the endowment fund of Holy Trinity Church, Winnipeg, will receive over \$8,000.

Young People's Program At Convention Formed

NEW YORK—The week-end of October 12th to 14th will be young people's week-end at General Convention, according to the Rev. Dr. D. A. McGregor, executive secretary of the Department of Religious Education, National Council.

A series of events has been organized for this purpose under the direction of Miss Dorothy May Fischer, secretary for Young People, Department of Religious Education. These include special services, conferences, discussions, and a banquet.

For those "young people" over 25 and adults interested in young people's work, there will be a discussion group for leaders and advisers held at the same time as the discussion groups for young people. The services, banquet, and other parts of the program are open to everyone.

Church Services

ILLINOIS

Church of the Ascension, Chicago
1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses 8:00, 9:00, 11:00 A.M., and
Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
Evening Prayer, 7:30 P.M.
Week-days: 7, Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW JERSEY

All Saints' Church, Atlantic City
8 So. Chelsea Avenue
REV. LANSING G. PUTMAN, Rector
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.
Tuesdays, Thursdays, Fridays, and Holy Days.

NEW YORK

**The Cathedral of St. John the Divine,
New York City**
Amsterdam Avenue and 112th Street

Sundays: Holy Communion, 8. Morning Prayer, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4. Weekdays: Holy Communion, 7:30 (Saints Days, 10). Morning Prayer, 9. Evening Prayer, 5. Organ Recital, Saturdays, 4:30.

Church of St. Mary the Virgin, New York
46th Street between Sixth and Seventh Avenues
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 9, and 11 (High Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5; Sat., 2:30, 5, 8.

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8 and 11 A.M.

NEW YORK—Continued

Church of the Ascension, New York City
Fifth Avenue at Tenth Street
SPECIAL MIDSUMMER SERVICES
Sunday evenings 8:00.
The Rev. DONALD B. ALDRICH, D.D., Rector
will preach on
"ADVENTUROUS RELIGION"
8 A.M.—Holy Communion.
This church is open all day and night.

Holy Cross Church, New York
Avenue C between 3d and 4th Streets
Sunday Masses 8:00 and 10:00 A.M.
Confessions: Saturdays 7-8:30 P.M.; Sunday
morning 7:30.

St. Bartholomew's Church, New York
Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M., Holy Communion.
9:30 A.M., Junior Congregation.
11 A.M., Morning Service and Sermon.
Holy Communion, Thursdays and Saints' Days,
10:30 A.M.

St. James' Church, New York
Madison Avenue at 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon.

PENNSYLVANIA

St. Mark's Church, Philadelphia
Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sundays: Low Mass, 8 A.M. Matins, 10:30.
High Mass, 11 A.M. Evensong, 4 P.M.
Daily: 7, 9, 12:30, and 5.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee
E. Juneau Avenue and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses: 7:30, 9:30, and 11:00 (Sung
Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

† Necrology †

"May they rest in peace, and may light perpetual shine upon them."

A. E. BENTLEY, PRIEST

NEW YORK—The Rev. Albert E. Bentley, for 17 years rector of Grace Church, Vyse avenue, near 177th street, the Bronx, died of a heart attack June 24th in Grace Church, Millbrook, N. Y. He had just finished his sermon as a guest clergyman when he collapsed. He was 64 years old.

Born in Sheffield, England, the Rev. Mr. Bentley was brought to this country as a child. He was a graduate of Syracuse University and Union Theological Seminary. He had been pastor of St. John's Church in Hoboken, N. J., and All Saints' Church in Bayside, Queens, and for 14 years was with Zion Church at Douglaston, Queens, before coming to the Bronx.

The Rev. Mr. Bentley is survived by his widow, a daughter, Mrs. Ruth Emily Butler of New York, and a brother, the Rev. Walter Bentley, who is now in Europe.

The funeral service was at Grace Church. Burial was in Zion Church Cemetery, Douglaston.

WILLIAM H. HARDIN, PRIEST

SALISBURY, N. C.—The Rev. William Hill Hardin, priest in charge of Rowan county missions, died at his home here June 23d.

He was born April 5, 1868, at Morgantown, N. C., and spent all his life in North Carolina. He was ordained deacon by Bishop Horner in 1903, and for the next four years had charge of the Valle Crucis Industrial School. In 1907 he was ordained priest and became rector of St. Mark's Church, Gastonia. He served here five years. In 1912 he became archdeacon of Charlotte, diocese of North Carolina, with residence here. When the archdeaconries were abolished in 1928, he continued in charge of the missions in Rowan county. The Rev. Mr. Hardin was married August 6, 1890, to Ella Kate Troy, of Fayetteville, N. C.

The funeral service was at Christ Church, Cleveland, N. C., June 24th. Bishop Penick of North Carolina officiated, assisted by Bishop Darst of East Carolina and the Rev. Mark H. Milne, rector of St. Luke's Church, Salisbury.

ALBAN RICHEY, PRIEST

FARIBAULT, MINN.—The Rev. Dr. Alban Richey, rector of St. John's Church, Wilmington, Del., and prominently identified with national Church activities, died at a hospital here June 27th following a heart attack. He was 74 years old. With Mrs. Richey he had been visiting here following a trip to the West Coast, from where their daughter, Margaret, sailed to resume her duties as a medical missionary in Shanghai.

Dr. Richey is survived by his widow, two sons, the Rev. Thomas Richey of Norwich, Conn., and the Rev. Alban Richey, Jr., of Plymouth, Vt.; four daughters,

Margaret of Shanghai, Mrs. H. Cranston Jones of Bronxville, N. Y.; Mrs. Floyd W. Tomkins of Washington, Conn., and Mrs. Francis D. Buck of Brooklyn, N. Y.; two sisters, Miss Emma Richey of Bronxville, N. Y., and Mrs. Samuel Seabury of New York City, and one brother, the Rev. Francis H. Richey of Maplewood, N. J.

Dr. Richey was born November 6, 1860, in Baltimore. He was the son of Thomas and Emma Cecelia Richey. He received

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ANNOUNCEMENTS

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March 21, 1910—July 12, 1927.
Jesu, Mercy: Mary, pray.

"They shall grow not old, as we that are left grow old;

Age shall not weary them, nor the years condemn.

At the going down of the sun and in the morning
We shall remember them."

Caution

COWAN—Caution is suggested in dealing with a young man, giving the name of VAUGHN E. COWAN, and stating that he is a student at the University of Michigan. He is said to be visiting college centers and borrowing money with the promise he will enter that college or university. He gives his age as 26 and has a scar on the right cheek below the eye. Further information from the Rev. Henry Lewis, rector, St. Andrew's Church, Ann Arbor, Mich.

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NOTICE

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PRIEST DESIRES POSITION, permanent or temporary. SIDNEY DIXON, Elkton, Maryland.

THE REV. STRATFORD C. JONES, aged 34, Catholic, married, available October 1st for vigorous parochial work, preferably in New York or neighboring dioceses. Communications will be forwarded from 230 Classon Ave., Brooklyn, N. Y.

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WANTED—Opportunity for service anywhere, by a deaconess experienced in general parochial work; Church school, adult and young people's organizations, vacation Bible schools, visiting, etc. Best of references. D-139, THE LIVING CHURCH, Milwaukee, Wis.

WANTED POSITION for Church work with youth by college man desiring to leave business field. Lay reader, lawyer, 20 years' experience directing and teaching boys in parish, fraternity, and camp. Best references. K.S.S.J., Box 327, Malone, N. Y.

the Master of Arts degree from Racine College in 1881, and the Doctor of Divinity degree from Nashotah House in 1886. He was ordained deacon in 1885 by Bishop Potter, and priest in 1886 by Bishop Williams. He married Josephine Wood Potter, of Germantown, Pa., in 1889.

He became rector of St. Andrew's Church, Kent, Conn., in 1886; served at St. Paul's Church, Patchogue, L. I., N. Y., 1886 to 1889; assistant minister Trinity Chapel, New York, 1889 to 1913; Immanuel Church, New Castle, N. J., 1913 to 1916. From Immanuel Church he went to St. John's Church, Wilmington.

He was a deputy to General Convention in 1916 and 1919.

THOMAS D. RHYS, PRIEST

MARTINS FERRY, OHIO—Two young English priests, the Rev. Messrs. Edwin and Wendell Rhys, rushed from their parishes in Birmingham, England, to the bedside of their father, the Rev. Thomas Devey Rhys, rector of St. Paul's Church here, in time to give him the last Sacrament and receive his blessing. He died June 15th.

The Rev. Mr. Rhys came into the Church 15 years ago after a distinguished career as a Congregational minister in Bristol and Birmingham. In addition to his two sons in the ministry, he is survived by his widow and another son, Trevor, a student at Kenyon College.

Bishop Hobson of Southern Ohio officiated at the funeral service in St. Paul's Church June 18th. He was assisted by Canon Gilbert P. Symons of Cincinnati, the Rev. Jenkin Watkins of Bellaire, and the Rev. George Wood of Sistersville, W. Va.

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